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greatly intensifying the phenomenalist character of the work as a whole. Forsooth, is Spinozism so fixed a quantity that the study of its history in Germany is to have no enlightening effect upon it? Are the German poets and philosophers not also interpreters? Finally, then, although Dr. Grunwald has shown us so well that Spinoza has made a mark in Germany far more widely and deeply than even his most devoted friends have imagined, and although he has told us very fully who the men influenced were, he has not done a philosopher's complete duty to Spinozism itself. Spinoza has made his mark, and the present day is peculiarly interested in Spinozism; but *seriously*, who was Spinoza and what did he teach?

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DIE WELTANSCHAUUNG EINES MODERNEN CHRISTEN. Von C. A. FRIEDRICH. Leipzig: Verlag von W. Friedrich, 1898. Pp. viii + 255. M. 4.

THE author holds that a "modern" Christian cannot adopt the view of the world which prevailed in the Middle Ages. He is obliged to transform it so that it may harmonize with the established results of recent investigations. The traditional views are received with skepticism by the thinker; hence they are subjected to severe tests in order to make them authenticate themselves. The author does not take up historical and biblical criticism, but confines his investigation to the demands made on Christian faith by natural science. "I should regard myself fortunate if my book helped to reconcile modern thought and the old faith in an invisible world with which the visible is connected, from which it proceeds, and to which it returns. It is innate for man to believe that, although the earth is his mother, he yet has something in himself which emanated not from his mother, but from some other source, and that therefore this other source must exist."

Natural science strives to overcome the dualism which sees different essences in mind and matter. But the monism at which it aims cannot be satisfied with materialism. The hypothesis that matter is ultimate fails to explain the universe. Matter must be endowed with all the qualities which exist in mind in order to interpret man; but with this endowment it ceases to be what we call matter. The higher can proceed from the lower only if the lower contains the higher. The substance or force which explains the universe must contain

potentially all that appears in that universe during the process of evolution.

Empirical investigation is not ultimate for the intellect. Science cannot but admit that certain forces are at work behind the phenomena witnessed, forces whose conditions of operation are in part known (natural laws), but whose essence is unknown. "Behind what we see something exists which we do not see." Unless this is so, whence the tendency of natural objects to develop? Rejecting dualism, how are we to conceive the substance in which inheres the power to develop the universe? He answers that we do not have the primitive substance either in the body of man or in his spirit; that which is primitive consists of that which is identical in both, which they have in common. This he calls "life," using life in the general sense which makes all that exists partake of it. All that is has life, but all objects do not have an equal share of life.

This primitive substance, primitive power, primitive life, is God. He is personal. From him all life proceeds, to him all life returns. He posits other individualities and personalities, and gives them an existence in a measure independent of himself. Beings made in the likeness of God have the power of self-determination. It is thus evident that, while all life comes from God, we have neither a pantheism like the system of Spinoza, nor the reign of absolute necessity, as in the case of materialism.

It would require too much space to follow the author in the process of developing all being from the original Life. He everywhere accepts what science has demonstrated; then he aims to show that there is still a place for God, for religious faith and aspiration, and for the hope of immortality. Man's religious tendencies in all stages of culture must be accounted for no less than natural phenomena. The author's presuppositions, of course, lie beyond the realm of demonstration; but so do those of materialists. Those of the author have the advantage of explaining the facts, which those of materialism do not. The volume is largely speculative, and from the nature of the case must be; but the conclusions and demands of science are everywhere considered.

The volume closes with three chapters which are an appeal to make education subserve the highest interests of man. Science has too much ignored the nature and claims of humanity, and has promoted the anti-religious trend. The church, the author thinks, is too much involved in the beliefs of the Middle Ages to meet the intellectual demands of the times. Cannot the state give the enlightenment

needed, and uplift humanity to the attainment of its goal? Unless the universities exalt man instead of promoting agnosticism and atheism, revolution seems unavoidable. "Reform or revolution" is the alternative. The reform must begin with the universities. The education and character of the "upper classes" must be better, and these classes must themselves become Christian, or the social problem will not be solved in a humane way. "Our universities do not train men who know what they ought to do and what they want. This is our curse. Hence the political and social distraction." Education should aim to enable man to attain his destiny, which destiny is not in material things, but in God. "Everywhere ferment. Everywhere evidences of the dawning of a new era. The old notions are fading away. Whoever loves his people and believes in the exalted destiny of humanity and of the human personality ought to do his part in substituting for the vanishing beliefs new and abiding ones, permeated throughout with the truth."

The volume is to be commended particularly to those whose faith has been shaken by the materialistic trend in science. It does not give a new scientific basis for religious faith, but it gives convincing evidence that for man natural science is not ultimate, but a faith which springs from his nature and satisfies the demands of his intellect and his heart.

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CHRISTIANITY AND ANTI-CHRISTIANITY, in Their Final Conflict.
By SAMUEL J. ANDREWS. New York: G. P. Putnam's Sons,
1898. Pp. 356. \$2.

FOR over thirty years students of the New Testament have been using *The Life of Our Lord upon Earth*, by Samuel J. Andrews, and whatever comes from that writer's pen deserves the candid attention of Christian scholars. His new book is ample in learning, and written in the calm, dispassionate style of one whose conclusions are fixed and irrevocable. Yet not since Nordau's *Degeneration* was put into English dress have American students been presented with so sweeping and relentless an indictment of the entire fabric of modern civilization. Here is pessimism, not as a mood, but as a settled principle, grounding itself in obscure passages of Scripture, frankly deploring all modern education, literature, science, and art, seeing the entire world on the